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Disce quasi semper victurus: vive quasi cras moriturus.

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The Student.

Closed be the volume. All its pages tell
How princes revelled, and how patriots fell:
How youthful heroes, fired with noble zeal,
Against Oppression turned defiant steel.
Tore the pale despot from his evil throne,
And proudly, grandly, made the place their own.
Where are the names upon thy roll, O Time!
Shine with a lustre innocent of crime?
So cursed are mortals that the shade of shame
Creeps ever, hound-like, in the wake of fame.
The sculptor's chisel and the poet's song
Have masked in beauty cruelty and wrong.
Sparta,—whose maids were of heroic mold,
Whose very children spurned the traitor's gold,—
Wearies us with her virtue and her bays
When on her Helot's mute despair we gaze.

God, have men worn Thine image but to be
The sport of every wind that wakes the sea?
Crushed by the ice bars of the frozen zone,
A leprous mass beneath the Southern sun?
Pale slaves that shrink before a master's thong,
Nor dare cry out against the monster wrong?
The groaning builders of Assyria's shrines,
The captives driven through Egyptian mines,
Victims of Ages, where and how are they?
Is any compensation theirs to-day?
In those uplifted, everlasting halls
Where joy on joy each happy moment calls,
Moves there no pity for the wretch who weeps
Far from the shelter of their starry steeps?

And ye, Illustrious,—whose lofty lives
Are beacons yet to him who nobly strives,
Shining through Time, as mountain peaks, sun-crossed,
Beam on the sailor by a stormy coast,—
Where dwell ye now?—what dreaming valley owns
The gallant presence of Cecropia's sons?
Where now reverberates the voice that stayed,
With godlike power, the Macedonian blade?
Where the philosophers whose spirits bold
Clung to the truth through dangers manifold?
Where dance the Graces, and what forest bough
To-day yields laurel for Anacreon's brow?
On what conditions hangs the glorious gift
Of life unending? Who the veils can lift
That, with the pall of immemorial doom,
Fold over all their mystery of gloom?

What value hath it, all this withered Fame?
The learned echoes murmur with thy name

The cold mausoleum whose carven pride
Tells thou wert born, and wrought thy task, and died.
If thine own day be better for thy song,
Though Fame die with thee, thou hast no great wrong;
And if an earthly murmur break thy rest,
A deed thy word hath roused: 'twill make thee blest,
If no foul vapor's desolating trace
Blow o'er thy laurel from disordered days.

MARION MUIR.

Notes on the Hebrew Language and Literature.

BY A. M. KIRSCH.

III.

In our last paper we saw how the old Chaldean language of Abram, the father of the Jewish nation, became once more the language of his remote descendants. It is our purpose in the present paper, to make the reader somewhat acquainted with this language, so that he can properly understand its importance in the texts of the New Testament.

The Chaldean is the Semitic language, which was spoken in the country of Babylon at the time when Abram left it, and which continued in use up to the time of the Babylonian captivity; and brought to Palestine by the Jews on their return. Our knowledge of this language is acquired solely through the writings of the Jews; but it is properly the language of some pagan nation that passed out of existence without leaving any written documents.

The name is taken from the dynasty during which the Babylonians were brought into intercourse with the Jews. Who the Chaldeans were is not known; but it is supposed they belonged to the Indo-Germanic family. The Chaldeans are called by Ezechiel, chap. xxiii, 14, *kashdim*, and their land *arez kashdim*, which is the same as that called *babel* by Ezechiel, xxiii, 15, where we read as follows: "the likeness of the sons of Babylon, and the land of the Chaldeans, *whercin they were born.*" Ezechiel, therefore, considers that Babylon was not, properly speaking, the home of the Chaldeans, but that the Chaldeans of Babylon came from another country by emmigration, and gradually became the masters of that land. We adopt the opinion expressed by Ezech-

iel, who is supported by some Greek writers. Xenophon Cyr, 3, 1, 24; and Anabasis, 4, 3, 4; ib., 5, 5, 9; ib., 7, 8, 14, mention a people of this name as dwelling among the Carduchian mountains, bordering on Armenia; and Strabo mentions also Chaldeans adjacent to Cholcis and Pontus. Gesenius says also that the opinion is not improbable that the primitive seat of this people was in that mountainous region (now occupied by the *kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they became afterwards the masters.

If we accept this opinion the forms *kashdim* and *χαλδαῖος* may be easily reconciled. The primary form was, probably *kardi*, still preserved in the name *kurd*, and from this the Hebrews formed *kashdi* by substituting the letter *shin* for *resh*, and the Greeks substituted *χ* for the *shin* of the Hebrews, getting *χαλδαῖος*.

The Chaldeans lived for a long time in Babylonia as magicians and astrologers, as time went on, they became more and more prominent until, finally, they were the rulers of the country. Their language did not become the property of the common people, but remained a sacred and secret language used only by the caste of the learned. The *l'shon kashdim* mentioned by Daniel, i, 4, is a different language from what is ordinarily called the Chaldaic language, which Holy Scripture calls *aramith* 4 Kings, xviii, 26. The origin of this error is traced to Daniel, ii, 4, and may be easily corrected from a passage of Esdra iv, 7.

The Syriac and Chaldaic are two dialects of the Aramaic, resembling each other very much, so that even in the Talmud they are confounded, and the Chaldaic is called *sirsti* or Syriac.

The first and oldest written document in the Chaldaic language consists only of two words, and has Laban as its author. These words are *igar sahadutha*, meaning in Hebrew *galed*; and we find them in the 31st chapter of Genesis, verse 47 of the Hebrew Bible. The following is the Hebrew text: *Vaikra-lo laban igar sahadutha vajakob kara lo galed*—"And Laban called it the witness heap: and Jacob, the hillock of testimony;" and adds the Bible, "each of them according to the propriety of his language." We see, therefore, that Laban spoke Chaldaic.

Next we have inscriptions on bricks dating back from the ninth to the fourth centuries before Christ, and we find Jeremias teaching the Jews a Chaldaic sentence which they could use when speaking to the Babylonians (Jer., x, 11). After that, we find the parts of Daniel and Esdra, which were written during, or immediately after, the captivity, and besides a few stone-inscriptions and writings on papyrus.

About one century before the birth of Christ a period commenced during which Chaldaic literature made great progress for nearly five hundred years. During that time the text of the Bible was translated with many paraphrases on the same. These paraphrases are called the *Targumim* and the most celebrated is the *Targum* of Onkelos, because it is the oldest.

Chaldaic still exists at present, and its literature is principally Nestorian; however, an effort has been made this year to publish, for the benefit of the Catholic Chaldaic clergy, a Breviary, which hitherto has existed only in manuscripts, and that mixed up greatly with Nestorian errors; even they have to use the Nestorian text of the Bible.

Many more very interesting investigations on Chaldaic could be added to the preceding, but the foregoing suffice for my present purpose. The reader may ask, "But what is the good of acquiring a language spoken by some unknown nation away off in Babylon?" Certainly there is not much money in it; if that be the intention and motive. But this language was spoken by Christ and His disciples, and is invaluable to the proper understanding of both the Old and New Testament.

I may add a few notes on the form of the letters in which Hebrew and Chaldaic are written. It was generally believed that the letters were invented by the Phœnicians, because first appearing on Phœnician coins. This has been first disproved by Vogüé in an essay on the Aramean and Hebrew alphabet, published in the "Mélanges d'Archéologie Orientale," Paris, 1868, and more recently by Lenormant, in 1872, in an "Essai sur la Propagation de l'Alphabet Phénicien."

The form of writing the Chaldean and Hebrew in use since the fifth century of the Christian era is the quadrate form, called by the Hebrew *c'thab m'ruba'* from *a'rba'*, meaning four, because the letters are considered a part of a four-sided figure or square.

The first documents in which we find the square characters well expressed are inscriptions from Jerusalem, dating as far back as the second century before Christ; but traces are found as far back as the eighth century before Christ, on Assyrian bricks discovered at Khorsabad in the foundations of a palace. But in this inscription, the characters are as yet nearly identical with the Semitic or Phœnician type of writing.

It was long supposed that the Semitic or Phœnician characters were invented by the Phœnicians, but it is now proved beyond question that the Phœnician characters were taken—probably by Moses—from the Egyptian hieratic or sacred writing on the papyri. The hieratic characters, as used by the Egyptian priests, were a sort of shorthand writing of hieroglyphics, instead of the demotic in use by the common people. These characters were employed not only by the Phœnicians and Punians, but by all the other Semitic races, such as the Assyrians, the Babylonians, the Moabites, the Himyarites, the Cilicians, Palmyrians, and by the Jews, as is testified by the numerous coins of these people. The old Semitic characters were very different from the *c'thab m'ruba'*, *scriptura quadrata*, and even admitted ligatures. The words were not separated by interspaces, and the characters were drawn out, so as to be united one to the other, which is not the case with the quadrate characters.

The talmudic Jews ascribe the invention of the

c'thab m'ruba' to Esra, the Jewish lawgiver; but in this they are not to be believed; because the first appearance of this form of writing dates only as far back as the 2d century before Christ, at which time even both modes of writing were preserved—the Semitic or Phœnician for public inscriptions and on coins, and the *scriptura quadrata* was used commonly by the writers of the time.

The Aramaic characters from which the "*scriptura quadrata*" was afterwards obtained by a gradual transformation were not known to the Jews prior to the Babylonian captivity. The knowledge of this mode of writing was acquired at the same time that they learned the Aramaic or Chaldean language. The exact time when the Holy Books of the Hebrews were transcribed into the *scriptura quadrata* cannot be easily fixed, but it is very probable that it was already done before the time of Christ, because He regarded the *iota* as the smallest letter, as is the case in the *scriptura quadrata* and not in the Phœnician. The Samaritans did not accept the new mode of writing, but retained the old Phœnician characters, in which only the Pentateuch is preserved.

At the time of St. Jerome, the word *Jehova* was always written, even in the Greek translations, in the *c'thab m'ruba'*, and this gave rise to pronouncing the name $\pi\epsilon\tau\alpha$, because the Greek letters of this word resemble exactly the letters of that name in the *scriptura quadrata*.

Many more interesting notes might be added to trace the gradual change of the Aramaic or Chaldean characters into the new *c'thab m'ruba'*, but those given will suffice as aids to a proper understanding of the subject. Moreover, our space is necessarily limited, and the want of proper type presents many difficulties in the way of showing these transformations. The reader may get a good idea of the forms of the letters by comparing carefully the different forms of the ancient alphabets, as found in Webster's Dictionary, pp. 1762, 1763, 1764.

One more consideration may be added before closing this paper, namely regarding the vowels of the Hebrew language. All Semitic languages were, and are still written mostly without vowels. The school of Tiberias only began to use signs placed under the letters to indicate a vowel. The *Kamezchatuph* and the *Kibbaz*, for example, began to be used only in the 12th century after Christ. But on this subject we shall speak more particularly in our next paper which will treat of the principal points of Hebrew Grammar.

(TO BE CONTINUED.)

Noel.

Noël! Noël! Les anges dans les cieus
Ont de Jésus célébré la naissance,
Et les bergers au cœur simple et pieux
L'ont salué de leur reconnaissance.
Ah! puisqu'il est un don plus précieux,
Notre jeune âge et sa tendre innocence.

Offrons Lui tous des chants mélodieux
Tout embaumés des vertus de l'enfance.

Rien n'est plus grand que son humilité,
Et qui pourra peindre l'immensité
Des feux d'amour qui dévorent son âme?

Ah! saluons le berceau du Sauveur!
Mêlons la joie au larmes de son Cœur,
Et L'ENFANT-DIEU BÉNIRA NOTRE DAME.

F.

Midnight Mass.

"See the dawn from heaven is breaking o'er our sight,
And earth, from sin awaking, hails the light!
See, those groups of angels, winging from the realms above,
On their sunny brows from Eder bringing wreaths of Hope
and Love.

"Hark—their hymns of glory pealing through the air,
To mortal ears revealing who lies there!
In that dwelling, dark and lowly, sleeps the HEAVENLY
Son,
He, whose home is in the skies—the HOLY ONE!"

It is with feelings of unalloyed pleasure that Catholics anticipate the celebration of Midnight Mass on the Nativity of our Lord. Of the many beautiful ceremonies in the Catholic Church none, perhaps, are more imposing, more soul-stirring than this midnight homage to our God. At such a time, amid the impressive silence of the night, when all nature is sleeping, enveloped in her mantle of sombre hue, suddenly the bells ring out the glad tidings that again we are to celebrate that memorable night of 1800 years ago, when a little Babe was born in a lowly hut at Bethlehem. How joyfully do we hearken to the sweet tones of the bells as they proclaim, *Peace on earth to men of good will!*—But we hasten to enter the Church.

The brilliantly-lighted altar at once meets our eye, and suggests to the mind the throne of the Almighty One in Heaven, where myriads of bright spirits continually bow down in praise and adoration, and the celestial choirs chant with never-ending voice, *Hosanna, hosanna in excelsis Deo!* Presently we are aroused from our pious reflections, by the tones of the organ now creeping softly through the arches of the vaulted roof, now swelling forth in grand, majestic strains, now touching the tenderest chords of the heart, now filling the soul with awe.

The impressive ceremony of the Holy Sacrifice of the Mass then takes place. Thus far we have failed to notice at the side of the altar the representation of the *Infant wrapped in swaddling clothes, and laid in a manger*, a tender reminder of our Saviour's sufferings. During the service the beautiful hymn, *Adeste Fideles*, is sung, which pictures vividly the manner in which our Blessed Redeemer entered this world of misery to die for our sake. Never do the services of the Catholic Church represent in a more real manner the life and sufferings of our Saviour than at this time, when the awful hour of midnight adds to the so-

lemnity of the occasion. Indeed, every little detail of the ceremony fills us with holy thoughts, and recalls the time when the

"Shepherds at the grange,
Where the Babe was born,
Sung with many a change,
Christmas carols until morn."

ELMER A. OTIS, '84.

College Courses.

"The old order changeth, yielding place to new."

—Tennyson.

"What things should youths learn?" This question was asked Agesilaus, one of the kings of Sparta, who made reply in the following words: "Those things which they will practice in after-life." These words of wisdom need no argument to uphold them; but do not misconstrue or place an absolute limit to their meaning. Narrow-minded persons might possibly conclude that because a man is not a lawyer he is not interested in the laws of his State, or because he is not an expounder of the Gospel, that he must know absolutely nothing of the Bible. Our generosity extends far enough to attribute most people the possession of at least ordinary intelligence, we shall therefore pass unnoticed such absurdities.

We maintain it a most sacred duty of every man to cultivate, as far as possible, the intellect which God has given him; but when the wise quotation we give above is recognized by the preceptors of our colleges, the unfortunate individuals who are now compelled to cram their heads with Latin and Greek, especially the latter, to entitle them to suffix the coveted A. B. to their names, will be immensely benefitted. We confess to be not a little surprised that the nineteenth century—the age of advancement—has not abandoned, but in its dotage still persists in following, this particular custom of former ages while it has wisely shaken off others alike burdensome.

The spirit of our age, we glory in saying, is not entirely dependent on preceding ones. We are not inclined to accept as truisms everything the ancients chose to believe or follow. In early days they held the cultivated gentlemen to be those who could recite Homer from beginning to end, and recall at will passages from Sophocles, Æschylus, etc. Nowadays this will not be accepted, and persons who still pursue the course of the ancients are obliged to offer other reasons for so doing. Accordingly, they set forth mental discipline as the great benefit derived from the study of the Greek and Latin authors. From six to ten years close application and diligent study of the above, and innumerable other like authors, entitles a person to the degree of A. B.; one who has seen all the beauties of the Greek poets, who recognizes immediately the derivation and root of an English word, who, if a man pay him fifty dollars, can thank and ask him to call again in Greek. Do they (we beg pardon if it is not a fair question) think themselves adequately compensated for the time and labor, to

say nothing of the amount of capital spent, for these acquirements, or rather accomplishments?

The tendency of our day requires different training than that resulting from long years studying Latin and Greek. Now statistics are required for what Cicero's orations in his day would supply; now men seek the office where in his day the office sought the man. Times change; people change. What was necessary and beneficial in those days need not necessarily have a like effect upon us. Youths must be trained to suit the times and people with whom they live, if they would the better succeed. After all, success in life is, or should be, one of the foremost objects of education; and it is obvious that the curriculum of studies which advance, or most nearly approaches this end, should be preferred. This demand is equally as well, if not better, satisfied by following the scientific course rather than the classical. We live in a scientific age, and therefore sciences and not classics should be made the basis of a college course; they are entitled, and in the course we have chosen and are pleased to follow have been accorded first place. The scientific course prefers modern languages—for the times demand a knowledge of them. As for intellectual discipline, we hold as much to result from the study of French and German as from Latin and Greek. It also prefers modern English literature; it is more suited to the times to have studied Shakespeare and Tennyson rather than Homer and Virgil.

The space allotted us will not permit us to enter into detail of the sciences, and even at the risk of being too abrupt, we are compelled to close; but can safely say that before long the superiority of the scientific to the classical course, as applied to our day, will be generally admitted and given precedence accordingly.

C. A. TINLEY, '84.

The XVIth Amendment.

T. EWING STEELE, '84.

In the space of one short column little justice can be done to this much-discussed, and still more misunderstood subject of "Woman's Rights." There are, it seems to us, but three points at issue, which, once conceded, will give the *equality* so loudly clamored for by the strong-minded members of the fair sex. The first mooted point regards the question of higher education. Are women capable of receiving it? If not, will some one be kind enough to give me a common-sense proof of their incapacity.

From our own experience, based as it is on some 7 years' companionship in common and high schools with a number of young ladies—whom we have no particular reason to believe were above the average—we are convinced that the ordinary girl learns quicker and studies harder than her classmates of the other sex. And this opinion, so far from being

confined to ourselves, appears to be shared by all our companions who have had anything like our opportunities for arriving at a real judgment. Again, we find that among numerous exchanges, the little paper issued by the bright girls of Vassar, is among the best, if not the very best of all. There are a large number of frivolous young ladies, we admit; but, pray, how many millions of our bright young men are "mashers" and dudes?

Again, why are young ladies so frivolous? May it not be suggested that they are only the victims of a system—a system which must one day yield to the broad sense of our progressive age.

Another question, too silly for discussion, is this: Shall women be allowed to practice professions and trades? We say the question is too silly for discussion; for either they are fitted for these pursuits—and then there can be no evil in their following them—or else they are unsuited for them, in which case the concession of the abstract right will be followed by no practical consequences.

Finally, should women be allowed the right of suffrage? Again, why not? If you are a believer in universal suffrage, on what ground can you deny the ballot (so freely given to the man that cleans your gutter) to your sister or your wife? But if, on the contrary, you favor a restricted suffrage; what other qualifications than wealth, virtue or intelligence, can you demand?—qualifications all possessed by many women.

This is but the skeleton from which a long essay could be easily constructed; though, of course, in a more pretentious paper we would be obliged to advance from a defense of a theory, to an argumentation in favor of its application and probable social effects.

But even now we can safely say, that higher education should be freely granted to either sex; this once done, the problem will speedily adjust itself. Then, with the intelligence of the world fairly doubled, we may hope to see with the poet-Princess of Tennyson

"Two plummets dropped for one to sound the abyss
Of science and the secrets of the mind—
Musician, painter, critic, sculptor, more;
And everywhere the broad and bounteous earth
Bearing a double growth of those rare souls,
Poets, whose thoughts enrich the blood of the world."

Motives To Study.

A plant will not grow in barren and uncultivated ground, but the greatest care must be taken to plough and dig the soil and make it as mellow and fertile as the skill of the farmer or gardener can employ, and, after all, his efforts and toil may fail to satisfy his expectations unless he has chosen a good location. But if the land is good, his efforts will be successful, and he will see that the toil of Spring will be rewarded in Autumn. As it is with the farmer so is it with the student; the proper field must be chosen. When the farmer sows his seed and cultivates his fields, he has two principal objects in

view, viz.: to improve the land and to reap an abundant harvest.

With regard to study we should also have two principal objects the perfection of which requires our special attention. The first is, the cultivation of our hearts. The heart is the seat of all our affections, and unless we cultivate it properly by assiduous and unremitting study, the affections are apt to become depraved and wicked. The second is the training which the whole body requires; but this cannot be done without the aid of the powers of the soul which directs the body and enables it to perform all the actions suggested by the understanding.

This also proves the greatness of the soul over the body. Our bodies, by careful training, can be made to perform wonderful actions, but this requires great attention from both teachers and pupils. Man can do very little when left to himself. We can see this exemplified in little children. If they had no one to teach them, they would be very little above the ordinary animal. They would not know how to speak nor know the meaning of a single word. It is only through intercourse with others that man becomes intelligent and educated.

As the many great qualities which we possess spring principally from a good education—which implies the proper training of the faculties with which our Creator has endowed us—these considerations should excite us to renewed efforts in the pursuit of knowledge. This can be very well explained by comparing an educated with an ignorant man. The former enjoys life and understands in what its happiness consists, viz.: that it is not to be found in sloth and idleness but rather in diligence and usefulness. He spends his leisure moments in reading and enjoying the company of the many learned men of the world by conversing with them through their writings. What greater pleasure can a person enjoy, than to be able to read the works of the men of genius and learning who have, by their writings, assisted in civilizing the world? When we look around us and see the progress of modern times in both science and literature, we are forced to admit the assertion that this progress is only the outgrowth of the writings and works of learned men, from the profound and deep-thinking Angel of the Schools, to the genius and untiring labor of a Shakspeare, Bossuet, Fenelon, an O'Connell, and hundreds of others.

Everywhere over this broad land we hear the cry that the Catholic Church is opposed to the free enlightenment of men's minds, and consequently tries to keep its followers in the darkness of ignorance. This statement is entirely false. There is an axiom which says that which is gratuitously asserted can be gratuitously denied. So it is in this case. There is no proof for such a statement and therefore it can be denied. Who was it that fostered and tenderly cultivated science in the so-called Dark Ages? None other than the Catholic Church. As she was then, so she is now,—the mother and patroness of the arts and sciences.

A man without any knowledge or learning is certainly very miserable as he knows nothing about

anything that is going on around him. By the knowledge of this simple fact with what ardor should we not seize the opportunity of studying hard when we see by experience such manifest ignorance around us. If we compare an educated man with an uneducated one and examine their different views and judgments we can conclude that the former is far superior to the latter. Study makes our ideas shine with greater lustre. Are not the sayings of the wise full of wisdom? Do they not reflect the intelligence of the genius who uttered them? We can obtain this polished and refined taste only by hard study. As the body is accustomed to be fed every day and without this continual nourishment it would soon become weak and fail in performing its allotted work; so is it with the mind. If we do not continually nourish it with solid food it will very soon refuse to perform its allotted work. By study we can augment our storehouse of intellectual knowledge, and by this we are enabled to perfect with a great deal of ease and elegance the gifts with which we are so generously endowed by our Creator.

But the question may be asked: "At what age can study be pursued with the greatest profit?" Nearly all persons agree in saying that the best time for profitable study is in youth. Because then the mind is being formed and can readily grasp all the difficult questions which may present themselves in the curriculum of study.

Mere solitary study is not enough; there must be added conversation and reflection. Without these two important factors one may be well versed in science but he can never be of any practical help to his fellow-man. Much can be learned only by conversation and observation.

Speech is one of those great gifts which form the privileges of our nature as human beings. By it we are enabled to live in society, and keep up our intercourse with each other; and by it hearts and minds are enabled the more readily to communicate with each other, and to interchange feelings and thoughts. Consequently, we learn more by speaking than by reading. We perfect our speech by study. When we once get fairly started in the course of study we proceed with such rapid steps that it becomes a pleasure and not a compulsory task. By study we are enabled to employ properly our leisure moments by enjoying the reading of standard authors. Study furnishes our minds with ideas by the help of which we are able to explain things to others, and receive an explanation on those subjects of which we had only a faint idea.

When a person determines to accomplish something great he only looks to the end. He never stops to consider the dangers he must encounter to obtain his end. It should be just the same with regard to us. We should never look to the many difficulties which beset our path but only look to the end. We are all born in the darkness of ignorance and a defective education joined to this makes us a bore and pest to society; but by study we are enabled to dispel the dark illusions which hold sway in our minds and to cull the flowers which exhale the

sweetest fragrance from the garden of literature and make of them a bouquet to be placed in the vases of our hearts.

J. D. C.

Books and Periodicals.

FOUR CHORUSES. For Three Voices, with Piano Accompaniment, For High Schools, Colleges, Seminaries, and Academies. Composed by John Wiegand. New York: J. Fischer, & Bro., 226 E. 4th St. Price 35 cts.

These choruses are very effective, and admirably adapted to add to the pleasing features of school or college exhibitions. They were sung by our Vocal Class at a recent exhibition, and were received with marked favor.

ALETHAURION (Short Papers for the People). By Thomas C. Moore, A. M. T. S. D. Leavenworth, Kansas: Ketcheson & Hubbel, Publishers, 1883.

The above is a collection of short essays—about 129 in number—on doctrinal subjects, which originally appeared in the *Louisville Catholic Advocate*. The principal truths and controverted questions of religion will be found presented in a plain and forcible style.

SCOTT-BROWNE'S AMERICAN BOOK OF BUSINESS LETTERS, etc. By D. L. Scott-Browne. New York. 1883. 188 pages. \$2.

This is a collection of letters actually transmitted in business and professional correspondence, and is intended as an aid to corresponding clerks and others who wish to become acquainted with commercial forms and the technicalities of certain branches of trade. The matter is so classified that students in any branch of trade or business can easily find what they want. The lists of commercial technicalities, forms of agreement, proposals, specifications, etc., will be found useful to many.

PARLOR COMEDIES. By Charles R. Talbot. Boston: D. Lothrop & Co. Price, \$1.00.

The two little dramas, "No Questions Asked," and "More Than They Bargained For," which make up this volume, are sparkling and full of movement, and can be arranged easily for parlor or school presentation. They do not depend upon complicated stage arrangements or scenery for interest, but upon the breezy dialogue and the frequent dramatic situations. Aside from its admirable adaptation to use in parlor theatricals, the book will be full of interest to the general reader. The illustrations are fine, and the outside harmonizes with the contents in the way of attractiveness.

—*The Angel Guardian Annual* for 1884 has been received. It is, as its subheading indicates, a "useful almanac" containing many items of interest and instruction. But the principal object of its publication is to bring before the notice of the public an association whose aim is the furtherance of a very laudable work of charity. The "Society of the Angel Guardian" was established some 30 years ago in the city of Boston. Its members, while sharing in many spiritual benefits, provide, by the small fees required of them, the sole means of support to the "House of the Angel Guardian";

an institution in which poor, orphan and destitute boys are received, cared for and properly instructed. The "House" is under the direction of the Brothers of Charity, "who," as their circular states, "give it their devoted personal labor; put no price on their services, and work only for a compensation beyond this world." We commend the *Annual* to the attention of our readers. It will be sent free on receipt of 4 cents in stamps. Address, The "House of the Angel Guardian," 85 Vernon St., Boston, Mass.

THE ETERNAL PRIESTHOOD. By Henry Edward, Cardinal Archbishop of Westminster. Baltimore: John Murphy & Co.

This latest work of the learned and pious Cardinal Manning is specially addressed to priests and those aspiring to the sacred office of the priesthood. It is a spiritual and practical treatise on the nature and powers of the priestly office and the mode of life that should characterize all engaged in the sublime work of the ministry. Following the thought that pervades all of Cardinal Manning's works—viz., that devotion and practice should be based on dogma—the opening chapters of "The Eternal Priesthood" are an exposition of fundamental points of doctrine relating to the priesthood which lead to the clear and full enunciation of truths that regard practice. The learning, virtue and zeal of the distinguished Cardinal are well displayed throughout the whole work and we bespeak for it an extensive circulation.

—The new edition of "Students' Songs," comprising the *twenty-first thousand*, has just been published by Moses King, of Cambridge. This collection comprises over sixty of the jolly songs as now sung at all leading colleges in America. It has the full music for all the songs and airs. Compiled by Wm. H. Hills (Harvard, 1880). The price is only fifty cents.

Exchanges.

—*The Paper World* for November gives, besides the usual amount of interesting matter, a sketch of the renowned mammoth publishing house of Cassell & Co., late Cassell, Peter & Galpin & Co.,—London, Paris and New York. The work of this now gigantic publishing house began some thirty and odd years ago as a small publishing venture by John Cassell, a Lancashire carpenter of literary tastes, well known as a temperance lecturer, who started a temperance publishing office and bookstore in London. A portrait of Mr. Cassell is given with the sketch in *The Paper World*.

—*The Home Journal*, of New York,—N. P. Willis's and George P. Morris's old paper—now in its 38th year, continues to be a great favorite in literary circles and is probably the most popular society paper in the United States. Its editorials, "Notes on Books and Authors," "Music," "The Drama," etc., are always fresh and readable. The

movements in the higher circles of society are carefully noted through special correspondents. The literary articles and reviews are from experienced writers, and are often delightful reading, but the sensuous verses sometimes admitted are rather a blot upon the fair pages and the honored name of the *Home Journal*. Published weekly by George Perry & Morris Phillips, at 3 Park Place, New York, at \$2 a year.

—The *Hesperian Student* is a lively little paper, up to the times, and in some respects superior to its surroundings. At present it is damning the pig-headed politicians who have the fate of the Nebraska University in their hands, and who, it would seem, would be more in place behind a counter or doling feed to stock than running a University. The institution has been without a head for some time, and \$3,000 a year seems not to be sufficient inducement for any competent person to "endure the 'slings and arrows' of politicians and the Free Press." The late Chancellor Fairfield donated some books and sold a few others to the University library, which gave the politicians, spurred on by the newspapers, a chance to "investigate." Fairfield, whose salary was then cut down to \$1,800, withdrew in disgust, took back his donation and returned the money for the set of *Littell's Living Age* he had sold. The inquisitors that characterized the *Living Age* as "worthless" must have been a queer lot of men to conduct a University, and the *Student* is right in scoring their action for what it was worth. Like the *Princetonian*, the *Student* may get into trouble with the authorities, but like the former paper, it will have the satisfaction of knowing that it worked for the general good of the college.

—From the sentiment of the college papers it would seem that Yale is inclined to make Latin and Greek optional, notwithstanding Lord Coleridge's strong plea in his address, favoring their retention in the regular studies. A writer in *The Herald-Crimson* thus epitomizes the arguments *pro* and *con*:

"Most students have spent three years in Greek, for instance, before entering college. They decided in the first place to go to college; Greek was one of the requirements for admission. It may have been a wise or unwise requirement,—that may be left to wiser heads to discuss. However, the three years were spent on Greek. It consisted mainly of fundamental mechanical work. The freshman year in Greek seems to be a transition from this condition to a better appreciation of the thoughts of the author and the beauty of the language. By the end of the freshman year one is supposed to be quite familiar with the language. Four years have been invested, so to speak, in Greek. From merely a profit and loss point of view, is it better for one to go on a year or two more reading masterpieces of the literature, or to let what he has acquired go to oblivion? Let freshmen seriously look at this view of the case before deciding to drop the classics after the first year."

If the classics be dropped after the first year the great advantage to be derived from them is lost, in which case Montalembert's satirical remark in a speech to the French Assembly would apply to American students: "Nowadays people study a little Latin, a little Greek, and a little of something else, and in point of fact they know nothing."

NOTRE DAME SCHOLASTIC.

Notre Dame, December 19, 1883.

The attention of the Alumni of the University of Notre Dame and others, is called to the fact that the NOTRE DAME SCHOLASTIC has now entered upon the SEVENTEENTH year of its existence, and presents itself anew as a candidate for the favor and support of the many old friends that have heretofore lent it a helping hand.

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—We go to press earlier than usual this week as to-morrow (Thursday) will witness a general dispersion for the holidays, and we wish our little paper to be in the hands of all before they leave. We take this opportunity to extend to our readers our best wishes for a pleasant time during this happy season. To one and all, we of the SCHOLASTIC wish "A MERRY CHRISTMAS AND A HAPPY NEW YEAR!"

—We call attention to the new advertisements that appear with this issue. Those who have given their cards for insertion we can commend to the patronage of our readers.

—Some time ago several works, prepared under the auspices of the Congrégation of the Holy Cross and published by W. H. Sadlier of New York, were presented to His Holiness Pope Leo XIII. As the accompanying letter will show, the Holy Father graciously acknowledges his receipt of the books, and bestows his Apostolic Benediction upon the venerable Superior-General and all in any way connected with the publications referred to. The volumes thus signally favored are: The "Excelsior" series of Readers, Spellers, Geographies and Histories, and the Manual of De-

votion lately issued, known as "The Angel of the Schools." The following is the letter:

REV'ME PATER OB'ME:

Excepit SS'mus D'nus Leo XIII cum tuis litteris volumina quæ ad Eum misisti anglico idiomate elucubrata in usum juventutis quæ ad religiosi viris tuæ Congregationis excolitur, ac simul libellum a te editum ea complectentem, quæ ad pietatis officia peragenda referuntur. Cum in his oblati muneribus agnoverit Sanctitas Sua filialis obsequii pignus quod Ei deferre voluisti, mihi curam demandavit ut Tibi vicissim paternæ suæ caritatis testimonium hisce litteris exhiberem. Cœlestis autem gratiæ auxilia Tibi tuisque Summus Pontifex a divina Clementia adprecatur, ut juxta ea documenta quæ ab Apostolica Sede sunt tradita, juvenibus ad solidam pietatem et doctrinam instituendis fructuosam operam navare possitis, quo ipsorum adulta virtute olim Ecclesia et Patria lætetur. Optat demum auspicem esse omnis divini præsidii Apostolicam Benedictionem, quam testem paternæ dilectionis Tibi aliisque pro quibus postulasti, amanter in Domino impertivit.

Gratum autem mihi est hac oblata occasione uti, ut sinceram meam existimationem Tibi profitear, qua sum ex animo.

Tui Rev'me Pater Ob'me Devotus Famulus
CAROLUS NOCELLA,

SS'mi D'ni ab epistolis latinis.

Romæ die 15 Novembris, An. 1883.

Rev'mo Patri Ob'mo Domino EDUARDO SORIN,
Præposito Congregationis a S. Cruce,
Notre Dame du-Lac,
In Statibus Fœderatis Americæ Septen.

[TRANSLATION.]

VERY REV. AND DEAR FATHER:

Our most holy Lord Leo XIII has received, with your letter, the books which you sent Him, written in the English language for the use of the young who are instructed by the religious of your congregation; as also the volume edited by you, containing various practices of devotion. His Holiness acknowledges in these offerings the pledge of filial devotion which you desire to make to him, and he has instructed me to give in the present letter a testimony of his own paternal charity. The Supreme Pontiff prays the Divine Clemency that the assistance of Heavenly grace be given to you and those under your charge, that, in accordance with the prescriptions of the Holy See, with fruit you may instruct youth in solid piety and learning, that in mature years they may rejoice their Church and country. He desires that a pledge of divine assistance may be found in the Apostolic Benediction, which, as a proof of his paternal love for yourself and others for whom you have asked it, he most lovingly grants in the Lord.

It is with pleasure that I take advantage of the present opportunity to express the feelings of sincere esteem for yourself with which I am, Very Rev. and Dear Father.

Your devoted Servant,

CAROLUS NOCELLA,

Latin Secretary to His Holiness.

Rome, Nov. 15, 1883.

Very Rev. Edward Sorin,
Superior of the Congregation of Holy Cross,
Notre Dame, Ind.

The St. Cecilians.

On last Monday evening the members of the St. Cecilia Philomathean Association gave their Annual Christmas Entertainment in Washington Hall. The exercises were made complimentary to Rev. President Walsh, whose patronal festival, St. Thomas, it was thus intended to honor by anticipation. Though a severe snow-storm prevented many from attending, yet a very fair audience assembled, and those who braved the storm were re-

warded by the pleasure of witnessing one of the most successful and interesting exhibitions ever presented on the stage at Notre Dame.

The exercises of the evening were opened by the College Band with the "Grand Cecilia March," which was played with good spirit. The second number on the programme was marked for the Orpheonics, whom all would have been glad to hear, but for some reason or other they failed to appear. Mr. T. Ewing Steele read an address to President Walsh in behalf of his fellow-students of the Senior Department and the Class of '84. He spoke as follows:

VERY REV. FATHER:

In behalf of the Senior department and the Class of '84 I desire to-night to join with the Junior department in offering to you a slight testimonial of our respect and regard at this most happy season of the year, so near, moreover, to your Festal Day.

It is not our purpose, Very Rev. Father, to enter into a panegyric on your career at Notre Dame. Wonderfully successful as it has been, we hope it is but the earnest of many brilliant years to come. Although, Very Rev. Father, you may be called by holy Mother Church to higher dignities than those you now possess, it is our sincere desire that you may guide our *Alma Mater* for many years to come, preparing the foundations of a great Catholic University for England and America!

But however famous Notre Dame may become, we are sure, Very Rev. Father, that never shall your students feel more warmly towards you than do we to-night.

May this, your Feast-day, be for you a happy time—laurelled with triumphs from the past, golden-tipped with promise of bright days to come! This, Very Rev. Father, is the sincere wish of the Senior department and of the Class of '84.

Master J. H. Fendrich next appeared as the representative of the St. Cecilia Society, and in poetic measures expressed to President Walsh the good wishes of his fellow-members, and formally dedicated to him the evening's entertainment. His address is given below. He was followed by Master Geo. Schaefer, who with good voice and action delivered the prologue to the play. The Orchestra then rendered Herold's overture to *Zampa*, but the playing on this occasion was rather deficient in those points of excellence which have thus far characterized this organization—a failure to keep the proper *tempo* on the part of some instruments was at times painfully apparent.

Then came the great feature of the evening, the drama entitled

"THE MALEDICTION,"

which was translated and adapted from the French especially for the St. Cecilians. The plot of the play is laid in Spain, during the Mahometan wars. Don Alonzo, son of Don Vasco de Gomez, a princely nobleman, is persuaded by ambition and the evil counsel of his confidant, Don Lopez, to abandon his father, his country, and his God. He becomes a prince among the Mahometans, and, in the progress of the war, his father and all his soldiers fall into the hands of Tarik, the Mahometan commander. Tarik commands Don Alonzo to visit his father, and endeavor to win him to the faith of the Prophet, assuring him that if he fails, his father shall die. Alonzo obeys; his father, with righteous indignation, repels him, and pronounces upon

him a terrible malediction, beneath which he withers and loses his reason. Don Vasco and his vassals escape from the Turks and return to the Christian camp, where they find Don Alonzo, who, under his father's care, returns to reason, and is afterwards killed in battle with the Mahometans. Pedrillo, the peasant, is a man of many words but few actions. He excites a great deal of merriment, and in the last scene shows his skill as a swordsman by killing Tarik in a scientific manner.

The play is intensely dramatic, abounding in thrilling incidents, and presenting situations which call forth great power of voice and force of action. It is high praise, and well deserved, to say that on this occasion it met with a very creditable presentation at the hands of the youthful performers.

F. Dexter, as "Don Vasco de Gomez," displayed a fine conception of his *rôle*, and interpreted it in a manner to excite the critical admiration of the audience. He portrayed the grand character of the Spanish nobleman, who, though advanced in years, marched firm and erect, and bore himself like a true knight, unswerving in his loyalty to his God and his king; and who, though all his affections and hopes were centred in his son, could disown and curse him because of his perfidy. The strong, oratorical tone of voice which Master Dexter is fortunately able to command, heightened the brilliant effect of his presentation. Naturally, in one so young, such voice cannot be sustained for any length of time without great effort; and it was not surprising that, at times, he should be indistinct. But this was amply compensated for by the manner in which his resources of voice and action were given in the scenic situations between "Don Vasco" and his son "Alonzo," and notably when the climax of the play was reached, in the curse pronounced by the aged father upon his unworthy son. Master Henry Foote, as "Don Alonzo," son of De Gomez, sustained the principal, as well as the most difficult, *rôle* in the play. The impersonation demands the expression of a variety of feelings that agitate the human breast; such as those caused by the influence of filial reverence and religious sentiment which survive, though counteracted by the baneful influence of crafty friendship, which leads to the abandonment of religion and country. So powerful is this filial love that a father's curse causes the total loss of reason. Master Foote entered into the spirit of his part, and did it ample justice. His gestures and movements harmonized well with his expressions, though as yet he has not acquired the necessary control of voice to depict the constantly-changing emotions which the portrayal of the character must show. The impersonation of insanity is extremely difficult, but Master Foote's rendition, though slightly overdone, was very creditable; he was especially effective in the dying scene, which was simply without a flaw. Master F. Hagenbarth, as "Don Lopez," was the villain of the play, and, with good voice and facial movement, represented the designing confidant of "Don Alonzo." Master D. G. Taylor took the part of "Pedrillo," "the man of many words and much boasting," and contributed to the humor of the

evening; as far as the rendition of the part was concerned, it was all that could be desired. We must also give credit to Master Taylor for the avoiding of a fault which is too common with those called upon to take funny rôles, viz., that they are apt to make themselves too prominent, and intrude themselves upon the notice of the audience when its attention should rest upon more serious characters. In this respect, Master Taylor was happily free from all blame. When occasion called for his appearance, he rendered his lines with such fidelity as to excite roars of laughter, and at other times remained quiet and unobtrusive. In this way he contributed in no slight degree to the interest and excellence of the play. J. McDonnell, as "Tarik," represented faithfully the Christian hating Mahomedan, and showed in his movements that consciousness of power which his rôle called for. W. Mahon, as "Pedro," gave a good representation of the truthful and charitable peasant. W. Schott added greatly to the interest of the play in the lively character of "Fabricio." W. Mugg, as "Ibrahim," a rich Mahometan, moved with grace and dignity; and J. Fendrich showed care and study in the rendition of the serious "Juanino." Master G. Schaefer, as "Mendoza," made a brilliant Spanish officer, and found occasion in the songs called for by his part to display the power of his beautiful voice. The minor rôles were well taken, especially those of Masters J. Courtney, J. Monschein, and E. Wile. On the whole, the performance was a complete success, and reflected the greatest credit upon the St. Cecilians, and particularly on their worthy Director, Prof. J. A. Lyons.

On the conclusion, Rev. President Walsh arose and briefly expressed him thanks for the compliment paid him, and then called upon Rev. Father Lang, of the Cathedral of Fort Wayne, who, in a few and effective words complimented the performers, and expressed his confidence that they would manifest the same and greater perfection when called upon to take their parts on the stage of life.

The Band then played a march and all retired, well pleased with everything.

* * *

The following is the Junior Address to Rev. President Walsh:

REV. FATHER:

The year revolving soon shall close
 "With all its joys and all its woes."
 Time speeds most quickly to the past,—
 Yes, quickly as December's blast:
 'Tis but an instant, then it flies
 To hide 'neath dark oblivion's skies.
 December, now the only child
 Of eighty-three, is cold and wild;
 And though the flow'rets of the vale
 No longer scent the ev'ning gale,
 Yet in this month come joyful days
 On which we may our spirits raise,
 And fill our hearts with sweetest cheer,
 E'en at the death-throes of the year.
 And welcome Thomas comes around
 When joys in ev'ry heart abound

At Notre Dame; we all are gay
 Because it is your Festal Day.

When studies hard have made us sad,
 How oft your words have made us glad!
 How oft your smile has cheered our way
 Long Learning's path from day to day!
 Though rough the road, your words e'er cheer
 To brace ourselves and ne'er to fear.
 But onward, onward toward the goal,
 (To read our books with heart and soul,)—
 And ne'er to falter, but aspire
 To climb up Learning's Hill still higher,
 To tread our steps in virtue's way
 And e'er improve from day to day.

Our grateful thanks we tender you—
 Yes, thanks from hearts both warm and true:
 And trust that many a Festal morn
 May yet your honored brow adorn
 With laurels, earned by deeds so kind.
 A spotless life, a soul refined,
 Endowed from Learning's Choicest Store
 With Modern and with Ancient Lore.
 We do not flatter, only say
 What we believe is true to-day:
 And what is known by fairest fame
 To every friend of Notre Dame.
 To you we dedicate this Play
 To celebrate your Festal Day;
 We'll do our best to please to-night.
 And hope it will all here delight:
 We'll try make all superbly gay.
 Dear Father, on your Festal Day!

Curiosities of Literature.

It is ill-natured, of course, and ungrateful, after one has derived entertainment from the works of a popular author to pitch into his grammar; but people will be ill-natured and ungrateful sometimes.

Chas. Kingsley, F. S. A., F. L. S., in the xix chapter of *Hypatia*, has "younger than her" instead of "younger than she."

In chapter xx of the same work, he uses "its" and "their" in the same sentence, applying to "respectability and moderation."

The immortal Charles Dickens has "let he and I" in the xxx chapter of "*Nicholas Nickleby*."

J. C. Holland uses "solemnized" in the sense of "became serious" in the "*Story of Sevenoaks*," ch. xxvii.

Gibbon, in his "*Decline and Fall*," ch. ii, p. 107, says: "Homer, as well as Virgil, were transcribed and studied on the banks of the Rhine and Danube."

Washington Irving, in the *Sketch Book*, "*The Country Church*," has "from doing anything more than ride. . . and make—"

Gibbon, "*Decline and Fall*," vol. i, c. xii, p. 391, has "overflown" for "overflowed." In c. xviii, p. 72, he uses the odd phrase, "illiterate education." In c. xv, p. 558, "he" and "they" refer to the same subject.

G. P. R. James, in the "Gypsey," c. i, has "swept—burned—killed—or die." In c. ii, "lie me down."

Other oddities in the same work, not ungrammatical, are "beetle and recca" for "betel and areca;" "automatonical" for "automatic;" and Lady "Barbara" of c. x. becomes Lady "Margaret" in c. xxix.

Perhaps the funniest thing in the "Trumpet Major," by Hardy, c. xviii, is where the company are at a loss how to amuse themselves on Sunday, when "Mrs. Garland proposed that they should sing psalms, which, by choosing lively tunes and not thinking of the words, would be almost as good as ballads."

I had always thought "galloot" a modern Americanism of the war period, but in "Jacob Faithful," c. xxxiv, we read: "four greater galloots were never picked up."

What does Lady Morgan mean by "day's preclusive dawn"?

The author of "Dukesborough Tales" uses several words that have not found their way as yet into the dictionary, as "whicker," a noise made by a horse, apparently compounded of "whinny" and "nicker"; "whiskey stew," for something delightful, which we should probably call "hot sling" up here—that is, if we ventured on anything more definite than a wink at the bartender; "roach," for what some call a "French roll," where the hair is parted on both sides and rolled up in the middle, in what used to be military style.

Davy Crockett is not expected to be grammatical, and his oddities are innumerable, but perhaps he reaches the climax when he tells of the potatoes that he and his famished companions ate, taken from the cellar of a log house in which they had burned their Indian enemies: "for the oil of the Indians we had burned up on the day before had run down on them, and they looked like they had been stewed with fat meat." c. vi, p. 10.

He also uses "blizzard" in a different sense from that now in vogue. c. xi. "I took a blizzard at one of them [elks] and up he tumbled."

An odd superstition is the following, c. xii: "I had dreamed the night before of having a hard fight with a big black nigger, and I know'd it was a sign that I was to have a battle with a bear: for in a bear country I never know'd such a dream to fail."

In c. xx we read: "So, when I had made my toilet (as great folks say), that is, combed my hair and taken a glass of brandy and water—" but Davy must be read through to be appreciated.

BOYLE DOWELL.

De Quadam Re.

"It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

—Shakespeare.

"Superficial" is at it again! slightly disfigured, but still in the ring. This time he is less apologetic, and proceeds to demolish "Moore A Non"

after the most approved methods. Does he do it? Ah, gentle reader, were I not afraid of tiring even your amiable good nature, my advice would be, "Read the production and judge for yourself."

When we bear in mind all that "Superficial" attacked, and the very moderate abilities he brought to his task, we are unconsciously reminded of that famous character in the tales of "Mother Goose," one of whose adventures (we remember) is thus touchingly narrated:

"Simple Simon went a fishing
For to catch a whale,
And all the water that he had
Was in his mother's pail."

In the first place, my dear Mr. Super., you are so delightfully inconsistent. In your first effusion (which it is too painfully evident you wrote all by yourself) you adopted a deprecatory, not to say servile, tone; and yet, in the second effort of your gigantic mind, you seem to complain of the calmly superior way with which I bestowed some badly-needed advice upon you and your unfortunate style.

I have, it is true, a particular fondness for the Queen's English, and, consequently, a natural antipathy for those unfortunate persons who insist upon murdering it. Beyond this, I have for you only feelings of kindness and pity, together with a wild, uncontrollable yearning to gaze upon you and your talented preceptor.

I am sorry—very sorry, indeed—that you will persist in attempting to be sarcastic: as a friend, let me give you one word more of advice—*don't*. And in this connection I would respectfully suggest that the trueism of your venerable parent, though a very laudable sentiment in itself, hasn't the remotest connection with the subject of your paragraph.

But a critic, after all, should point out beauties as well as defects; so here, then, my dear Superficial, is the "*hit*" of your article:

"We would acknowledge the compliment paid in saying that our 'sole object was to fill a column and half of the SCHOLASTIC'—compliment it must be, for in so doing we certainly followed his own excellent example." (!!!)

But, after all, between you and me, isn't the above a rather childish production? Don't you recognize a certain distinction between a column of words and a column of ideas? For my own part, were I once to believe that my contributions to the SCHOLASTIC, are responsible for your late breaking out into print, I would gladly break my pen and burn my paper to protect our little journal from so dreadful an imposition.

The fact is, my dear friend, you had better confine yourself for the present to practising with slate and pencil on the biographies of departed men. Attempting to do more, you suggest some lines from the *Dunciad* which, for your benefit, I transcribe, saying at the same time, O anonymous critic, a final *adieu*:

"He gnawed his pen, then dashed it to the ground,
Sinking from thought to thought a vast profound!
Plunged for his sense, but found no bottom there:
Yet wrote and floundered on in mere despair."

Do you recognize the portrait, my friend? If so, again *adieu*!

T. E. S.

Facts, not Fancies.

—“Ex fumo dare lucem cogitat.”

—Horace.

Astronomers will hear, much to their surprise, and perhaps pleasure, of the revelations which our friend “Chawley” has made concerning stars and comets. This new astronomical genius (?) has made, among others, the discovery that the comet now in our celestial hemisphere is visible to the naked eye. While the astronomers in our observatories have (much to their shame) been only able to catch glimpses of it by the aid of powerful telescopes. However, we are much pleased with the charming simplicity with which he makes the remark; “While trying to get a peep at the comet now in the heavens”; but we fail to see why our friend should be more struck with the beauty of the Galaxy, or Milky-Way, as he prefers to call it, on “One night last week” more than on any other. We, although we are no great observer of the stars, have seen many nights more favorable for observations with the naked eye than any last week, unless a full moon in a partially clouded sky enhances the beauty of the stars. He tells us that the Milky-Way is “The grandest and most sublime feature of the firmament,” if viewed with the telescope, well, perhaps, it is, but if viewed with the naked eye (as all our friend’s observations seem to have been made), some may differ from him. He also informs us that the stars are fixed; on the contrary, astronomers and philosophers tell us that motion is one of the most imperative laws of nature, and that the stars move, at the rate of many miles per second, and that they are only apparently fixed. It is in the last part of his remarks especially that this new genius (?) shows forth his modesty. He says “Sir William Herschel claims to have fathomed the Milky-Way as far back as would require over 300,000 years for the transit of its light.” “It may be presumptuous for us to object to this statement of Sir William’s (we observe that ‘Chawley’ is very familiar, although he could hardly have been a friend of Herschel’s), but, personally, we are not inclined to accept it.” If that great astronomer were now alive, imagine his *amazement* and *confusion* at his researches thus being set at naught.

“It is perhaps one of my own peculiar opinions (he evidently rejoices in many peculiar opinions, *vide* his remarks on astronomy) that the oft-repeated saying, ‘It is all for the best,’ is one of the most detestable phrases in the English language, even though so distinguished a person as Deacon G—,” etc., *ad finem*. For his appreciation of our talents, although unmerited, we thank him; but we think that the second epithet will hardly apply to us,—those who know us, even our enemies, will not say that there is any *barefacedness* in our nature. The gentleman makes his almost blasphemous assertions, perhaps, as he says, through ignorance. If it be through ignorance, he should know that it is considered neither proper nor witty (if *that* was his intention) to challenge

the decrees of Providence, or call it *barefacedness* if “some individual in every community” show a disposition to submit to the will of God.

“If this or that person, they say, had not met with a certain mishap, if his house had not been destroyed, he could never have accumulated the wealth which it is his good fortune now to possess. Who could accept such erroneous fallacy!”

We cannot offer a suitable reward; but we feel assured that if the above enigma were forwarded to the editor of the puzzle column of some enterprising paper, the person who would discover its hidden meaning would receive a handsome present as a reward for his ingenuity and perseverance. As for this brilliant exclamation, “Who could accept such *erroneous fallacy*!” we think that we shall be sufficiently understood when we say that we *think* “Chawley” has made a *faux pas*.

From his last remarks it is evident that “Chawley” is from the Sunny South, so we will make no comment upon them; but the subject is trite, to say the least.

DEACON G—.

Local Items.

A MERRY CHRISTMAS!

—Do-a-a-g!

—Skating, soon!

—“I salute thee, Sir Knight!”

—“Where is dot leedle dawg?”

—The Juniors have a “Guy Fawkes.”

—“Which is it, *turn* or *swing* corners?”

—The “Malediction” and “Julius Cæsar.”

—The Knights of St. Edward “take the cake.”

—The St. Cecilians had “rec.” Monday afternoon.

—Competitions in the Collegiate Course were held this week.

—Bro. Simon has the thanks of the Sorins for favors received.

—The “Dead-hand Chess-board” appropriateth the pastry surprisingly.

—There are indications that we shall have a *white* Christmas, after all.

—“Whose slumbers are disturbed by fleeting visions of the ‘*la-la*’ dude?”

—Some of our Mexican friends think that the snow will stain their clothes!

—The Grads. have made arrangements for several social reunions during the holidays.

—The bicyclists of the Senior department have placed their “ponies” in winter quarters.

—The *Scholastic Annual* is selling rapidly. Everyone should read the astrological predictions.

—Our Philadelphia Sophomore’s moustache is in splendid trim for a holiday mask. *Labor omnia vincit!*

—J. Ruppe, Prep. department, has the best score in 2d United States History for the quarter ending Dec. 19.

—The parts were perfectly committed on Monday evening. The play proceeded to the end without a "break."

—The "Malediction" is now printed and for sale. It is the only English copy ever published. Apply to Prof. Lyons.

—"Rock me in the Cradle of the Deep" was beautifully rendered in the dormitory the other night by "Chinaman."

—Extensive preparations are being made by the College authorities to give those who remain here during the holidays a good time.

—The *too* practical joker was taken in—and *one* only weepeth o'er him. 'Tis strangely sad. But, alas! such is the frailty of *fallen* man!

—Rev. J. A. Zahm, C. S. C., left on Tuesday for an extended tour through Mexico, where he will engage in observations relating to Religion and Science.

—The St. Cecilians return an unanimous vote of thanks to Professors J. F. Edwards, Paul, and Ackerman, Bros. Leander, Lawrence, Simon, Anselm, and Bruno, for favors in connection with their late entertainment.

—Specimens of Gudalahuara pottery have been placed in the Cabinet of Curiosities by Father Zahm, and a string of shells from Mataguda has been presented to the same by Master Regan, of the Prep. department.

—The *souvenirs* of the late banquet were exquisitely painted on satin by the pupils of St. Mary's School of Art and Design. No two were alike, and the designs were made from natural flowers and foliage in the Academy hot-house.

—The President of the Sorin Association invited the members of that organization to attend a sociable last Saturday evening. Everything passed off pleasantly, and the Minims who had the good fortune to be members of the Society pronounce the affair one of the pleasantest social gatherings of the season.

—Among the welcome visitors to the College during the week were: Rev. Fathers Maher, Holy Cross, Iowa, and J. Lang, of the Cathedral, Fort Wayne, Ind.; also Mr. Paul Williams, of '65, one of Notre Dame's bright Juniors of ye olden times, who is spending a few days at the College revisiting the scenes of his youth.

—Very Rev. Father General has presented the "princes" with a beautiful statue of the Blessed Virgin for their reading-room. For this much-prized gift, and the innumerable others received from the hands of their beloved patron during the past four months, the Minims return him their sincere thanks, and affectionately wish him a "Merry Christmas and a Happy New Year!"

—Mr. Frank Palmer, Passenger Agent of the Old Reliable Wabash Route, Indianapolis, Ind., is one of the most accommodating railroad men it has

been our good fortune to meet. He is always ready and willing to extend courtesies to college students. Frank deserves all the good fortune the fickle goddess can shower upon him. May he become the Jay Gould of the future, is the wish of his friends at Notre Dame.

—Signor Pio Gregori, son of our distinguished artist, has made several designs for Christmas cards, which are among the prettiest we have ever seen. We are sorry that the young gentleman's leave of absence from Italy will soon expire. He returns early in January to the University of Bologna to resume his duties as one of the Government Professors in the Scientific department of that famous institution.

—Books lately purchased for the Lemonnier Library: Poems by Dante Gabriel Rossetti; Poems by Nathaniel Parker Willis; Poems of Goethe, Translated by Edgar Alfred Bowring; The Poems of Schiller, Translated by Bowring; The Illiad of Homer, Translated by Alexander Pope; The Works of Virgil, Translated by John Dryden; The Holy Sacrifice of the Mass, by Michael Müller; Alethaurion (Short Papers for the People), by Thomas C. Moore, A. M., T. S. D.; Buffon's Natural History, 20 Vols.; An Historical Review of the State of Ireland from the Invasion of that Country Under Henry II to the Union with Great Britain on the 1st of Jan., 1801, by Francis Plowden, Esq., 5 Vols.; Les Borgias, Histoire du Pape Alexandre VI, De Cesar et De Lucrece Borgia, par L'Abbé Clément (De Vebren); Chamber's Encyclopædia of English Literature, 2 Vols.; Montalembert's Works, 2 Vols.; Guizot's History of Civilization, 3 Vols.; Murray de Ecclesia Christi, 2 Vols.; Nasby in Exile; Bret Harte's Poetical Works; Life of Cardinal Stephen Langton; Historia de Montserrat, par D. Juan Marti y Cantó; *The Century*, Vol. —; *The Catholic World*, Vol. 37; *American Catholic Quarterly Review*, Vol. 8; *St. Nicholas*, Vol. 12; *North American Review*, Vol. 137; The Golden Northwest; Life of Stonewall Jackson.

Roll of Honor.

[The following list includes the names of those students whose conduct during the past week has given entire satisfaction to the Faculty.]

SENIOR DEPARTMENT.

Messrs. Anchondo, Ancheta, Aguilera, Baca, Bowers, Burns, Brosseau, Barron, Buchanan, Becerra, Bailey, J. Burke, V. Burke, F. Burke, Browne, Combe, J. Carroll, Coll, Carbajal, Callan, Cartier, Jos. Cusack, Jno. Cusack, Creel, Conway, Callaghan, Connell, De Groot, De Wolf, Donohue, Dolan, Delaney, A. Dennis, Eisenhauer, Ewing, Fogarty, Farrell, Gonser, Gandrup, Goulding, Gonzalez, Geiser, Gutierrez, F. Gallagher, J. Gallagher, Howard, Hyde, Hopkins, Hellebush, L. Kavanaugh, Larkin, McErlaine, Mahon, McKinnery, Marques, Mittendorf, McIntyre, T. McNamara, J. McNamara, Ed. O'Brien, G. O'Brien, Ott, O'Kane, O'Dea, O'Rourke, Orchard, Otis, H. Paschel, C. Paschel, Pour, Quinlan, Rudge, Rogers, Reach, Steis, Spencer, Solon, Snoke, Tinley, Teasdale, F. Uranga, J. Uranga, Veale, Wilson, Zähle.

JUNIOR DEPARTMENT.

Masters Akins, Arnold, Anchondo, Arkins, Borgschulze, Barela, Brown, Barons, Baur, Barclay, Breen, A. Chirhart, E. Chirhart, J. Courtney, Curtis, Chaves, Coleman, Cartier, Crawford, Crilly, Cleary, Clarke, Costigan, Cassilly, C. Combe, F. Combe, Devereux, Dorenberg, Dexter, J. Devine, Finckh, Fehr, Fendrich, H. Foote, Garrity, Gerlach, Gimbel, Grothaus, Grunsfeld, Hagenbarth, Hemisbaugh, E. A. Howard, E. J. Howard, W. Henry, Hilliard, Houlihan, Halligan, Huestis, P. Hagen, Harris, Hopkins, Holbrook, Houck, Holman, Hagerty, Jensch P. Johnson, King, M. Kelly, G. Lewis, R. Lewis, Loescher, Lake, Mulkern, Monschein, Mullane, Miller, Meyer, Menig, Mason, J. McGordon, C. McGordon, Moye, McDonnald, Marcott, C. Metz, Murphy, Mug McCabe, O'Brien, O'Donnell, C. Porter, E. Porter Perley, Pohl, Quill, Regan, Rothschild, Reynolds, Rhodus, Ryan, Rogers, Ruppe, Stubbs, Schott, Sedberry, M. Scheuerman, L. Scheuerman, Schaefer, Stumer, Smith Schmauss, Saunders, T. Taylor, D. Taylor, G. Tarrant, Tewksberry, Trepanier, Uranga, Wagoner, Wabraushek, Waixel, Weber, Weiler, Wright, Williamson, Whitman, Mahon.

MINIM DEPARTMENT.

Masters Ackerman, Amoretti, Adams, J. Addington, H. Addington, Bailey, Boos, Bunker, Butterfield, Brown, Benner, Crawford, Curtis, Crotty, Cole, E. Costigan, F. Coad, W. Coad, Cummings, Dirksmeyer, Delaplane, W. Devine, A. Devine, Dungan, Devereux, Ernest, Ewing, Fitzgerald, Fulwiler, Garrity, Grunsfeld, Henry, Harris, Johns, J. Kelly, E. Kelly, Krause, Keefe, La Tourette, Löwenstein, Landenwich, Lewis, B. Lindsey, C. Lindsey, Loya, McNally, F. McGuire, W. McGuire, J. McGrath, E. McGrath, McGill, McPhee, McVeigh, Morrison, Morgan, F. Mullen, A. Mullen, Moye, Meehan, Murphy, Manzanara, Noonan, F. Nester, A. Nester, Nusbaum, M. O'Kane, B. O'Kane, O'Connor, Otis, W. Prindiville, D. Prindiville, R. Papin, V. Papin, Paden, Quinlin, Quill, Quiggle, Rebori, Studebaker, Stange, Schmitz, Salman, Sokup, Steele, L. Scherrer, C. Scherrer, E. Scherrer, Spencer, Smith, Schöneman, Thomas, W. Tomlinson, C. Tomlinson, Uranga, West, Welch, Wright, Weston, L. Young, C. Young.

Class Honors.

[In the following list may be found the names of those students who have given entire satisfaction in all their classes during the month past.]

COLLEGIATE COURSE.

Messrs. G. Smith, Jas. Heffernan, Jos. Heffernan, Coll. Brown, Reach, F. Fenlon, E. Fenlon, McIntyre, Larkin, C. Murdock, S. Murdock, A. Coghlin, Farrell, Otis, F. Burke, V. Burke, Dolan, Xavier, Bailey, F. Gallagher, Ancheta, Tinley, Dickerson, Guthrie, Steele, Scholfield, Kolar, H. Porter, Mathers, Steis, Johnston, McKinnery, Gray, Goulding, Callan, Callaghan, Bannigan, Solon, W. McCarthy, D. Taylor, Courtney, Fendrich, C. Porter, Mug, Jas. Smith, McErlaine, Ewing.

NOTE.—Owing to the early hour of going to press, the List of Excellence for this Course, had to be omitted until our next number.

MINIM DEPARTMENT.

Masters Welch, Stange, R. Papin, Schmitz, Morrison, B. Lindsey, C. Lindsey, W. Devine, Wright, Delaplane, Spencer, Kraus, Rebori, West, Studebaker, M. O'Kane, Otis, F. Nester, Thomas, Ewing, McVeigh, La Tourette, Dirksmeyer, Landenwich, Amoretti, Henry, Dungan, McPhee, Bailey, J. Kelly, Brown, Garrity, Fulwiler, Sokup, Lewis, Cole, D. Prindiville, Bunker, Uranga, Moye, Loya, B. O'Kane, Fitzgerald, Curtis, E. Kelly, Weston, E. McGrath, McNally, J. Addington, Boos, Crotty, L. Scherrer, Quiggle, A. Nester, E. Scherrer, Salman, A. Mullen, Adam, Quill, W. Prindiville.

* Names omitted from List of Excellence last week. Christian Doctrine—Messrs. S. O'Brien, Berthelet, Clarke, Wabraushek, Weber, Hopkins.

Saint Mary's Academy.

One Mile West of Notre Dame University.

—The Class under Professor Gregori, in crayon, is making good progress.

—The French Classes have postponed the presentation of *La Treille Du Roi*, as one of the principal performers was obliged to leave on Tuesday.

—Misses A. Murphy, Munger, St. Clair, Williams, and Wilson, were the best among the many excellent performers in "The New Arts," yesterday.

—The badge for politeness in the Minim department was again drawn by Jessie English; she generously relinquished her claim in favor of little Grace Papin.

—The French play was rendered before the Rev. Chaplain and a few favored guests in the Vocal Room, on Monday evening. It will be given publicly after Christmas.

—Among the many Christmas gifts which have been executed in St. Luke's Studio, are a large number of very beautiful Barbotine vases, black panels and brass plaques.

—Through mistake, in the list of young ladies who drew for the Etruscan cross last month, the name of Miss L. St. Clair was inserted for that of her sister, Miss S. St. Clair.

—Mrs. V. S. Williams, an esteemed friend of "the good, old days of yore," is a welcome visitor; Mrs. M. A. Stace has also been spending a few days at St. Mary's, as the guest of Mrs. M. M. Phelan.

—At the regular Academic reunion, Miss Steele read the favorite poem of Longfellow, "Flowers"; and Miss Holt presented a selection from the last number of *The "Ave Maria," "Maria Gaetana Agnesi."* The Rev. Chaplain added some edifying and encouraging considerations and suggestions.

—The badge for politeness in the Junior department was drawn for by the Misses Bailey, Chaves, Cummings, Dillon, Dodge, Durlacher, Fehr, H., E., and S. Jackson, Keyes, McEwen, Moshier, Naylor, Papin, Richmond, Shephard, Schmidt, Sheekey, Snowhook, Turpie, Van Horn, and G. Wolvin.

Thoughts on Christmas.

Universal as is the delight which marks the approach of the Christmas season, not all who celebrate the day are perfectly imbued with the true spirit of the feast. To the young, however, no other period of the year appeals with such winning force. It is, by excellence, the season to which they may well lay rightful claim. The picture of Bethlehem on Christmas night is one that

arouses all the innate sense of "the good, the beautiful and the true," which lies dormant in the youthful breast, awaiting but the occasion to break forth in expressions of loving gratitude, in noble aspirations, in high and holy resolutions, and in deeds of courage and generosity, perhaps, of real heroism.

Who can indulge in vanity and pride, when before him lies the Monarch of heaven and earth—the Omnipotent Creator of all things in the guise of a helpless Infant? Without faith, the very picture would seem preposterous; but we are neither pagan nor infidel, therefore we kneel and own that shivering Infant, on the cold straw of the manger, as the Incarnate Word. Should we deny it, we must forfeit our right to the name of Christian; but, as it is, with the shepherds of the mountains, with the large-hearted, erudite kings from far-distant lands, and, above all, with the Angels from the throne of God, we bow down before that Divine Babe, and join in the universal adoration.

Some may not clearly understand their own emotions at the approach of Christmas; yet when the heart, at this season of the year, warms tenderly towards those less favored than ourselves, when we remember the poor as rightful claimants of our ministrations, and spare no pains to serve them, though we may formulate no code, we are acting in the spirit of the Holy Infancy.

Our purblind moral sense may fail to apprehend the real meaning of the cordial joy which enlivens the earth, as the air resounds to the Christmas greetings and the social good wishes unknown to any other season of the year; but He, who, for our sakes, left the joys of heaven for the sorrows of earth, knows how to find His way into the coldest heart, if, in truth, sin has not debarred His entrance.

We cannot doubt but that in the exuberant social happiness which marks the "Merry Christmas" the grace and charity of Bethlehem are reflected in numberless souls as they would not be otherwise. The Prince of Peace, from His throne of abjection and poverty, brings a new dynasty to earth—the reign of Charity and "peace to men of good will!"

May the closing hours of eighteen hundred and eighty-three witness a strong accession to the ranks of Him who said to proud humanity: *Learn of Me, for I am meek and humble of Heart!* This lesson, once perfectly acquired, the whole year long will be filled with Christmas joys. The gold and frankincense and myrrh of the Magi will become the daily offerings from the inmost soul to the Child Redeemer, who gives to earth all of heaven which it will open its heart to receive.

"GAZE upon that pure, beautiful evening star, and swear to be true while its light shall shine! Swear, my love! Swear by Venus!" exclaimed a Boston youth, in impassioned accents. "How stupid you are," answered the Boston girl. "That is not Venus. The right ascension of Venus this month is 15h. 9m.; her declination is 17 degrees 25 minutes south, and her diameter is 10.2."—*Ex.*

Roll of Honor.

FOR POLITENESS, NEATNESS, ORDER, AMIABILITY, CORRECT DEPORTMENT, AND OBSERVANCE OF RULES.

SENIOR DEPARTMENT.

Misses Ashton, Adderly, Bruhn, A. Babcock, C. Babcock, Beal, Burgher, Call, Cumming, Carney, Dunne, Danforth, Dowling, L. English, Evarts, Fogerty, Fisk, Gove, Ginz, Addie Gordon, Alice Gordon, Gavan, Gage, Heneberry, Holt, Heckard, Helpling, Hunt, Hale, Hart, Johnson, Keenan, Keating, Kearns, King, Lintner, Leahigh, Munger, Mohl, Mooney, McCarthy, Murphy, Neu, O'Connell, Papin, Platte, Priestman, L. Priestman, Quill, Ramsey, Reilly, Rosing, Reynolds, Ryan, Russell, Rorer, Sheekey, Scully, S. St. Clair, L. St. Clair, Sear, Sheridan, Spotwood, Todd, Tynan, Udall, Vandebogart, Wilson, Weckler, Kearney. 2d Tablet—Misses Allen, Black, Billings, P. Ewing, Fendrich, Horn, Legnard, Steele, Williams.

JUNIOR DEPARTMENT.

1st Tablet—Misses Bailey, Chaves, Durlacher, Dillon, Dodge, Fehr, Haney, H. Jackson, S. Jackson, E. Jackson, Keyes, McEwen, Moshier, Metz, Papin, Richmond, Shephard, Schmidt, Scott, E. Sheekey, Snowhook, Turpie, Van Horn, Wolvin. 2d Tablet—Misses Best, Brown, Barth, I. Cummings, Duffield, M. Ducey, A. English, Morrison, Naylor, Roddin.

MINIM DEPARTMENT.

1st Tablet—Misses Chapin, Ducey, English, Lindsey, L. Johns, V. Johns, Murray, G. Papin, Paul, M. Reynolds, Schmauss.

FRENCH.

2D CLASS—Misses Call, Bruhn, Sheekey.

3D CLASS—Misses O'Connell, Dunn, Mohl, Adderly, Rosing, Malbœuf.

4TH CLASS—Misses Van Horn, Duffield, Richmond, Moshier, Snowhook, Barry, Brown.

2D DIV.—Misses Duffield, B. Gove, Holt, Steele, Papin, Ashton, Kearns, Gage, Lord.

5TH CLASS—Misses McEwen, Naylor, Scott, Roddin, Murray, Chapin, M. Ducey, G. Papin, Eldred.

GERMAN.

1ST CLASS—Misses C. Ginz, E. Mohl.

2D DIV.—Misses Horn, Keenan, Fehr.

3D CLASS—Misses Black, Sheridan, Heckard, Munger, Mooney, Danforth, Johnson, Williams, Shephard.

4TH CLASS—Misses Kearsey, Wilson, Lintner, M. Priestman, Wolvin, Reynolds, Ryan.

SCHOOL OF DRAWING AND PAINTING.

OIL-PAINTING.

1ST CLASS—Misses Papin, Beal.

2D CLASS—Miss Fendrich.

3D CLASS—Misses Evarts, Legnard, Stackert, Heckard, A. English, Chaves, Fehr, Priestman.

PAINTING IN WATER-COLORS.

Miss Shephard.

DRAWING.

1ST CLASS—Misses Campbell, Beal, Papin.

2D CLASS—Misses Legnard, Sheekey, Dunn, Spotwood, Agnes English.

3D CLASS—Misses Richmond, Dillon, Van Horn, Ada Duffield.

3D CLASS, 2D DIV.—Misses L. Priestman, Black, Danforth, Udall, Leahigh, Dowling, Hale, Reynolds, Eldred, Murphy.

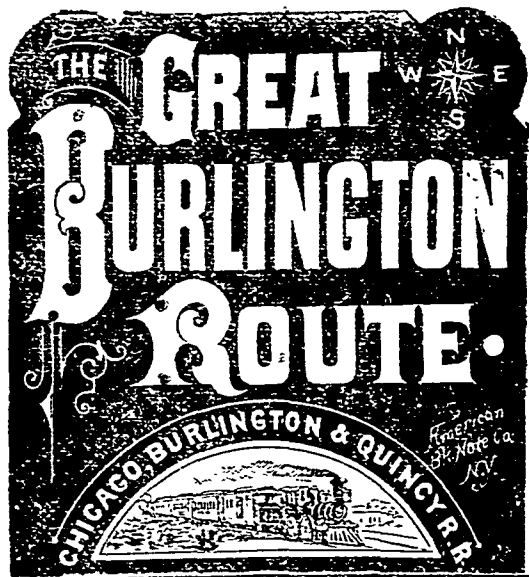
GENERAL DRAWING.

SENIOR DEPARTMENT.

Misses L. Priestman, C. Babcock, Gordon, M. Reynolds, R. Billings, McCarthy, Scully.

JUNIOR DEPARTMENT.

Misses E. Jackson, M. Papin, Wolvin, I. Allen, Bailey, Durlacher, Barth, Keyes, Sheekey, S. Jackson, M. Allen



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